

HISTORICAL
APPLICATIONS,
AND
OCCASIONAL
MEDITATIONS
UPON
Several Subjects.

Newly Reprinted with Additions,
being the Third Impression.

*Vis à dubio liberari? vis quod incertum est evadere? ago
pœnitentiam dum sanus es: sic agens, dico tibi quod
curus es, quod pœnitentiam egisti eo tempore quo
care potuisti. S. August.*

*Du Don del'Auteur
Comte de Barclay*

Written by a Person of Honour.

L O N D O N,

Printed by M. Fleisher for R. Royston, Book-
seller to His most Sacred Majesty.

M D C L X X X.



T O T H E

Lady *HARMONIA*.

MADAM,

YOUR Ladiship, who
has a sovereign power
over me, was pleased
to incourage me to
write Religious Meditations;
and therefore to you I dedicate
the First-fruits of my Obedience
to your Commands in this parti-
cular. Your Ladiship can expe-
rimentially say what high advan-
tages pious Contemplations af-
ford: Some of which are a just

The Dedication.

Divertisement from both worldly and sinfull Employments, a great Complacency and Delight in the present Composure, besides the satisfaction to our Consciences, the Improvement of the Divine Graces in us, and a rendring our Souls always in an Harmonious sweet temper, (in which your Ladiship does so eminently excell) being always in a praying capacity, having a willingness to resign our Wills to God's in all things, whether in Life or Death. If this way of applying all our Discourses and Conceptions to a Religious sense were made more generally practical, the Power of Godliness, as well as the Form, would so govern us in all our actions, that in this present Age neither the Speculative

tive

The Dedication.

tive nor the Practical Atheists would dare with so much impudence to shew their faces, nor maintain their detestable Principles so horridly and disingenuously as now they do; the Age would then be reformed, and we should be good Company to our selves; for when we converse with God, we are never less alone then when alone. Next to pious Meditations, Godly Friends are to be made choice of for our Conversation, such as is your Ladyship, who (without the least suspicion of Flattery, I dare affirm it) may justly be styled the Beauty of Society, and Harmony of Friendship; your Civility being so great, and Carriage so gaining, that you are able to convert a Barbarian, in-

The Dedication.

to good manners, and make a man of a reprobate nature, become a good Christian. Your Example, I confess, is easier to be admired then imitated; Your Precepts adequate and proportionable to so great a Pattern, and those delivered to your Friends and Servants with such a winning Mildness and Concern, as if it were your duty to be more ingaged for the welfare of our Souls and Good names, then we ought to be our selves. Madam, I need say no more, but pray for you, that God would multiply upon you (who are both Good and Great) and upon yours all Temporal and Eternal Blessings, and increase the number of such Excellent Saints as is your Ladiship: Then we should enjoy a part of Heaven out of Heaven, while

The Dedication.

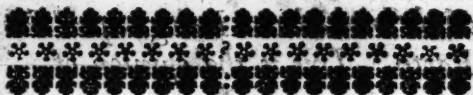
*while we had our Beings upon the
Earth. This is the opinion of,*

Madam,

*Your greatest Honourer and most
obedient Servant, who, as an
Admirer of your Vertues, am
ambitious to deserve of your
Ladiship the Appellation of*

CONSTANS.

A Pray-



A. Prayer.

O Lord God, I confess mine iniquities, and my sins are ever before thee, secret as well as known sins. Create in me a new heart, and renew a right spirit within me. Cleanse the wicked and damnable Thoughts of my heart by the inspiration of thy Holy Spirit; forgive my wicked Thoughts, as well as my evil vile Words and Actions. Give me thy Grace, that I may not onely leave Sin for a time, but that I may loath Sin; that I may look upon Jesus Christ not onely as a Saviour, which the very worst of men would be glad to do at their Deaths, but as a Sovereign to rule and reign in my Heart. It may be in vain for me with wicked Balaam to desire to die the death of the righteous, if I do not live the life of the righteous. While I live in the World, let me not be of the World; but be pleased to indue me with so great a measure

A Prayer.

measure of thy Spirit, that I may make it the great pleasure of my life to doe thee service, whose service is perfect freedom. Make me humble, charitable, and obedient, willing to doe good, not onely to my Friends, but to my very Enemies, heartily forgiving them, as I desire to be forgiven, and returning to them good for evil: But, Lord, to my Relations and Friends, return their kindness double into their own bosoms. Take from me, good Lord, both in my health and sickness, all that sinfull, mis-becoming Impatience which so much prevails over me. Let not the fear of Death so much terrify and discompose my spirits; but so moderate my Affections, that I may willingly and entirely submit to thy Divine will and pleasure, whether in Life or Death, natural or violent. But I most humbly beseech thee, Heavenly Father, to prepare me for a better World before thou takest me out of this: So prepare me, O Lord, by sealing to me a Pardon for all my sins past, and giving me such an assured well-grounded Faith in Christ Jesus, and such an application of his imputative Righteousness, that when I come to die,
I may

A Prayer.

I may have nothing else to doe but to die, and to surrender, though a sinfull, yet a penitent Soul into the hands of a gracious Redeemer. While I live here, give me Grace that I may have dying thoughts, that when I come to die, I may have living hopes. Grant I may live here in thy fear, die in thy favour, and at the end of my days attain the end of my hopes, even the Salvation of my Soul in and through Christ Jesus my Blessed Saviour and Redeemer. Amen, Amen.

Glory be to the Father,
and to the Son, and to
the Holy Ghost.

Our Father, &c.

Bold

BOld is the man that dares ingage
For Piety in such an Age.
Who can presume to find a Guard
From Scorn, when Heav'n's so little
(spar'd ?

Divines are pardon'd, they defend
Altars on which their lives depend :
But the Prophane impatient are,
When Nobler Pens make this their care.
For why should these let in a Beam
Of Divine Light to trouble them ;
And call in doubt their pleasing thought,
That none believes what we are taught ?
High Birth and Fortune warrant give,
That such men write what they believe :
And feeling first what they indite,
New credit give to ancient Light.
Amongst these few, our Authour brings
His well-known pedigree from Kings.
This Book, the Image of his Mind,
Will make his Name not hard to find.
I wish the Throng of Great and Good
Made it less eas'ly understood.

WALLER.

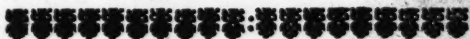
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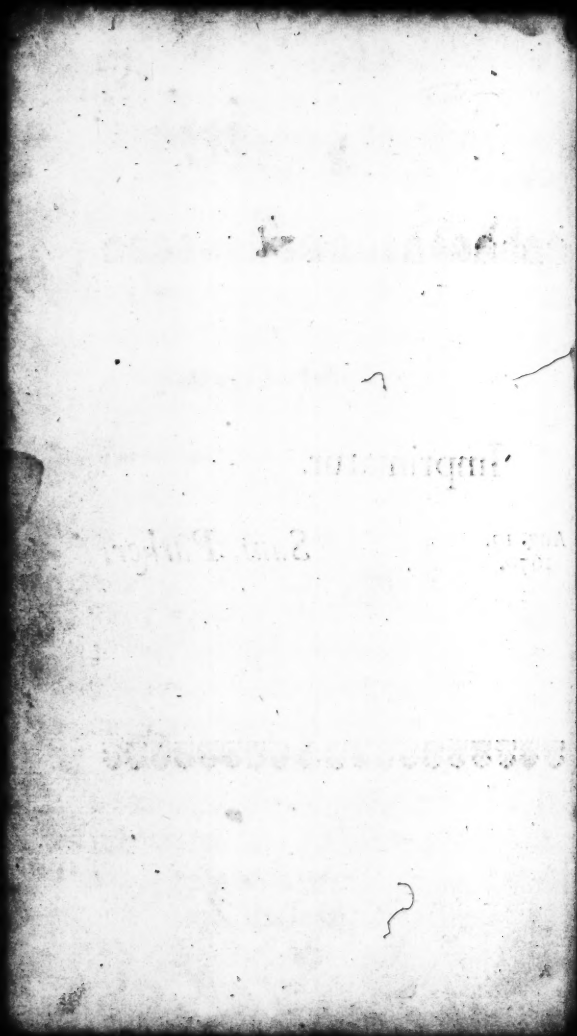


Imprimatur.

Aug. 19.
1670.

Sam. Parker.





1948. We are caught by the D.

SECRET

Industrial Applications

AND

Occasional Medication

such persons, and in such

[illegible]

is a method and a
publishing process

Your impression of the
old variety is valuable
in the case of the new

with Holy things, and cannot
their hearts. (W. 1000)

Scriptural, by which they shall
be judg'd at the Last day. 72

12.

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12. 48. we are taught by the Divine Word, that we should search the Scriptures; for therein we shall find hidden Treasures, and whatsoever concerns our everlasting Salvation. How blameworthy then are those men, who monopolise the Word of Life, and will give liberty to none to partake of it, but only such persons, and in such proportions, as they please to retail it? A practice most infamous in respect of God, whose good purpose they absolutely contradict; and very injurious with respect to Mankind, whose advantage by this means they obstruct; the Bible being every Christian's Property, yet no man's Inclosure.

12. 48. I am in debt to
 12. 48. 11

APPLICATIONS. 3

MAny of the Philosophers were more eminent in Morality, their Doctrines sometimes divine, and worthy the meditations and practice of Christian Professors.

It was a very excellent saying of Antoninus, Lib. 10. Make it no longer a matter of dispute, what are the Marks and Signs of a good man; but immediately to show it, and endeavor to become such a one. in omnibus bonis.

Plato, when his father had offended him, told him he would beat him, if he were not angry; fearing to exceed the limits of Correction, and thinking it unfit, that the Mo-

4 HISTORICAL

ster and the Servant should be alike faulty.

He exhorted young men to a Good life, and shew'd
"the different nature of Virtue
"and Pleasure. The momentary
"Delights of the World
"are immediately followed by
"eternal Sorrow, and Repen-
"tance, the short Pain of the
"Sinner, by eternal Pleasure.

He said it was a great master
in the education of Youth, to
teach them to take delight
in good things, and to be
satisfied Pleasure to be the fruit
of Evil.

Seeing a Youth over-bold
with his Father's Money, said
"Will you not value him, who
is so much more over-bold, who
will do more than a young
man."

To

APPLICATIONS. 5

To one of his Disciples, who took much care of his Body, he said, *Why do you labour so much in building your own Prison?*

Chabrias the General being arraigned for his Life, *Plato* alone defended him, not one of the other Citizens daring to appear for him. *Crobulus* a Sy-cophant met him accompanying *Chabrias* to the Tower, who reproaching him, said, Do you come to help others? you know not the Poison of *Socrates* is reserved for you. *Plato* answers, *When I fought for my Country, I hazarded my life: and will now in duty to my Friend.*

To some, who demanded what kind of Possessions were best to be provided for Children,

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dren, *Those*, saies he, *which fear neither Storms, nor Violence from men.* To one, who blamed him that he was as studious to learn, as to teach, and askt him how long he meant to be a Disciple, *As long*, saies he, *as I am not asbamed of growing better and wiser.*

Being demanded what difference there was between a Learned man and an Unlearned, *The same*, saies he, *that there is betwixt a Physician and a Patient.*

He said, Princes had no better Possessions, then the Familiarity of such men who could not flatter : That Wisedom is as necessary to a Prince, as the Soul is to the Body : That *Kingdoms and Commonwealths* would then be happy, when either
 Philo-

APPLICATIONS.

Philosophers and Rulers meet
 Philosophers : for nothing is
 more pernicious than Power
 and Arrogance accompanied
 with Ignorance. Their Subjects
 ought to be wiser, as Princes
 seem to be : That a Magistrate
 is to be esteemed a publick, not
 a private good : That most a
 part of the Commonwealth
 but the whole ought princi-
 pally to be regarded.

One asked Adversaries what
 in Philosophers needed to be
 mended. Though called to be
 abolished, said he, we should have
 the same Lives.

Being asked how Socrates
 he answered, so as I would
 have him die. He said he was
 leaving left a great name
 he said to one who pushed

MARTINUS

Loss, You have but one Field;
I have three leſſe, why ſhould not
I rather grieve for you? It is
madneſſe to lament for what is loſt,
and not rejoyce for what is left.

Bion the Philoſopher ſaid, It
is a great evil, not to be able to
be content. To an envious man,
who was ſad, I know not, ſaies
he, whether ſome ill has befallen
you, or ſome good another. He
ſaid of a Skindger of perfumes
deceiſed, that he murdered the
ſeek. To one, who ſaid it was
a great good to enjoy what we
deſire, he affirmed it was a
greater, to deſire what was ſe-
eking, and not to be content.

Phylarchus to a young man
that was ſilent at a Feaſt, If you
hold your peace becauſe you are
ſolliſh, ſhew me your wife, but if

APPLICATIONS.

you were wise, then you are foolishly
 in holding your peace, and not
 in your opinion, and a handsome
 Woman, who said, Wise men
 ought not to love; That will be
 very ungrateful for myself, with
 Diogenes was angry at such;
 who, when they sacrificed to
 their Gods for Health, feared
 to destroy it, and to hurt
 themselves. I am sure those who
 would serve themselves best, will
 not be so foolish as to be
 why he should not undertake the
 Government, but he
 if I were with, I should desire
 to be personally the People's
 Gate in Tully makes us
 boast, that the Consecration of a
 well-spoken Life was the great
 comfort and joy of his Old
 age, and that nothing was
 more

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more pleasant to him, then the remembrance of many Benefits and Kindnesses done to others. For certainly there is no Pleasure in the world comparable to the Delight and satisfaction that a Good man takes in doing good. Sensual Pleasures are not lasting; but presently vanish; but that is not the worst of them, they leave a Sore behind them, as the Pleasure goes off; *Successit frigida* Care, Sorrow and Melancholy comes in the place of it. Guilt and Repentance follow it. But the pleasure of Doing good remains after the thing is done. The frame of mind that inclines us to do good, is the very temper and disposition of Happiness. *Salomon*, after all

APPLICATIONS. 11

his experience of worldly Pleasures, concludes at last, *Eccles. 3.*

12. I know there is no good in them, but for a man to rejoyce and doe good in his life. And a greater and wiser then Solomon hath said, It is more blessed to give, then to receive.

III.

OUR Blessed Saviour, the great Exemplar of all Goodness and Vertue, made it his constant Business, and the Employment of his whole Life, to doe good; as it is expressed in the Holy Writ, in that excellent Character given of him, * *Act. 10. 38. He went about doing good.*

* Upon this Text the most Learned, Ingenious, and Pious Dr. Tillotson, Dean of Canterbury, who has so well defended our Protestant Religion against all its Adversaries, (the Author's great Friend whom he very much respects) has printed a Sermon most worthy the perusing by any Christian Reader.

What

What our Blessed Saviour did in this kind, and we in imitation of him ought to doe, may be reduced to these two heads: First, doing good to the Souls of men, and endeavouring to promote their Spiritual and eternal Happiness; Secondly, the procuring their Temporal good, and contributing as much as may be to their Happiness in this present Life. And certainly it is an argument of a great and a generous Mind, to employ our selves in doing good, to use our power and endeavours for the benefit and advantage of others; because it shews an inclination and desire in us to have others happy as well as our selves. Then we may conclude, that to doe good is the most pleasant employ

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got, and the great Places and Honours they have obtained, wanted to, because they are leaving these things, and they will stand upon in my stead in the other World; Riches profane in the Day of wrath. But the conscience of well doing will refresh our Souls even under the very pangs of death. What contentment does a Good man then look upon the Good he hath done in this Life, and with what confidence doth he look over into the other World, where he hath provided for himself bags that wax not old, whereas in the Medians that faileth us? For though our Estates will not follow us into another World, yet our Good works will, and make way for our re-

ception

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ception into everlasting Habitation. They will plead for us at the Day of Judgment, and procure for us from a merciful God a glorious Recom-pence at the Resurrection of the Just. Acts of Charity are the best Deeds of settlement; and will derive a lasting Blessing upon our Estates, and gain the prayers and blessings of those to whom we lend our Charity; which is no small thing; for God hears the prayers of the destitute; and his care is open to their cry.

IV.

HE is truly charitable that good man, who, when he receives injuries, grieves rather

ther for the Malice of him that injures him; then for his own Suffering; who willingly prays for him that wrongs him; and from his heart forgives all his Faults; who stays not, but quickly asks pardon of others for his Errours or Mistakes; who sooner shews Mercy than Anger; who thinks better of others than himself; who offers violence to his Appetite, and in all things endeavours to subdue the Flesh to the Spirit. This is an excellent abbreuiation of the whole Duty of a Christian.

Esteem not thy self to have profited in Religion, unless thou thinkest well of others, and meanly of thy self. Therefore never accuse any but thy self: and confidet, it is no great

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great matter to live lovingly with good natur'd, with humble and meek persons; but he that can doe so with the forward, with the wilfull and the ignorant, with the peevish and the perverse, he onely hath true Charity: always remembering, that our true Peace, and the Peace of God consists rather in complying with others, then in being complied with; in suffering and forbearing, rather then in contention and victory.

We frequently complain without cause; and oftentimes when the Body complains of Trouble, it is not so much the greatness of Trouble, as little hurts of our Spirits, that makes us to complain. For neither

C

Inte-

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Interest, nor Friendship, to please any man, ought we to doe evil.

Every man's Vertue is best seen in Adversity and Temptation.

We ought not to be proud of well-doing; for the judgment of God is far differing from the judgment of men.

He that would die comfortably, must contemn the World, and desire to grow in Grace, and put himself upon acts of Self-denial and Repentance, being willing to suffer any cross accident for the love of *Christ*.

When we are well, we may doe much good, if we will; but when sick, no man can tell what he shall be able to doe: it is not very much good that

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is then to be expected from us. Few men mend with Sickness, as there be but few, who by Travel and a wandring life become devout.

He only is the Rich and Happy man, who gains such a Treasure as lies above the Reach of the Storms of this World.

V.

MAny ignorant and malicious persons seem to entertain a great prejudice against Traders and Trade: yet upon a serious just consideration, they may find it hugely advantageous to the Publick, as well as to Private persons in many respects.

Trade opens a passage to the

discovery of other Countries
and of the Works of God and
Man, of Nature and of Art.
It is the great Incentive and the
great Instrument of humane
Society: it makes all Mankind
of One Body, and by mutual
Intercourse to serve the Occa-
sions, supply the Needs, and
minister to the Delight and En-
tertainment one of another.

It enlarges the Minds of men
as well as their Fortunes; inso-
much that any Nation is im-
polite, unbred, and half Bar-
barous, without it.

It is the great Interest of the
Kingdom: It inures men to
Hardship and Danger, and in-
structs them in all the honest
Arts of living and Self-security.
It adds much to the Beauty,
Power

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Power and Strength of a Nation,
and to the Riches and Re-
venue of the Prince.

VI.

THE Lord Chief Justice
Coke, who was esteemed
in his Time an Oracle of the
Law, (Father to that Pious,
Worthy, Loyal, True, Hearty
English Gentleman, Sir Robert
Coke) used to say, that no man
lived so unblamably, but he
should be always willing to ac-
cept of God's Pardon and the
King's.

But 'tis a remarkable thing
to observe, and very strange,
That those persons who have
received the King's Gracious
Pardon, and most needed it;

should be willing to deny the benefit of it to any person who least wanted it: unless it be on this consideration, that they believe the constant Loyalty and good Service of some upbraids the Disloyalty and want of Merit in others.

VII.

THE Impressions of Religion are so natural to Mankind, that most men are necessitated, first or last, to entertain serious Thoughts about it. Which may appear from such Speeches and solemn Professions as have been frequently made by them at those times when they are least to be suspected of design for disguise.

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and are most concerned to be serious and considerate, namely, at the Approaches of Death.

This may be verified concerning Men of all Qualities and Professions.

1. Kings and Nobles.
2. Statists and Politicians.
3. Such as were most eminent for their profound Learning and general Knowledge.

Some Instances of these, as they do at present occur to my memory, I shall recite; hoping that they may make the same impression upon others, as I find by experience they have been apt to doe upon my self.

I. For *Kings and Nobles.*

CHARLES the First. (the

C 4

Martyr

Martyr of Blessed Memory) in his Pious and unparallel'd Meditations, says thus in his Discourse of Death. *I thank God, my Prosperity made me not wholly a stranger to the Contemplations of Mortality. Those are never unseasonable, since this is always certain: Death being an Eclipse which often happens as well in clear as cloudy days.*

Charles the Fifth, Emperour of Germany, King of Spain, and Lord of the Netherlands, after above twenty pitch'd Fields, several Triumphs, four Kingdoms wone, and eight Principalities added to his Dominions, willingly resigned all these, retired to his Devotions, had his own Funeral celebrated before his face, and left this Testimo-

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my of Christian Religion behind him, That the sincere Profession of it had in it Sweets and Joys which Courts were Strangers to.

Prince Henry's last words are avowed to be these : O Christ, Thou art my Redeemer, and I know that Thou hast Redeemed me. I wholly depend upon thy Providence and Mercy : from the bottom of my Heart I commend my Soul into thy Hands.

The Great Earl of Arundel, who died in Italy, lying on his Death-bed said, My Flesh and my Heart faileth. And his Confessour adding the next words That God was the strength of his Heart, and his Portion for ever, He would never fail him; He answered, All the world hath failed, He will never fail me.

In

In the Earl of Marlburgh's devout Letter to Sir *Hugh Pollard*, (then Controller of his *M-
JESTIE's* Household) which he writ to him a little before his Death, there is this passage near the end of it: Dear Sir *Hugh*, let us be more Generous then to believe we die as the Beast that perishes; but with a Christian, manly, brave Resolution look to what is *Eternal*.

II. For Statists and Politicians.

Sir *John Mason*, Privy-Counsellour to King *Henry* the Eighth, and King *Edward* the Sixth, upon his Death-bed call'd for his Steward, and delivered himself to him to this effect. *I have been acquainted*
 with

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with the most remarkable Observables in Foreign parts, and been present at very many State-Transactions for thirty years past; and this I have learned by the advantage of so many years experience, That Seriousness is the greatest Wisdom, Temperance the best Physick, and a Good Conscience is the best Estate: and were I to begin my Life again, I would change the Court for a Cloister, and the whole Life I have lived in the King's Palace, for one hour's happy Enjoyment of God in the Chappel: All things else forsake me, besides my God, my Duty, and my Prayer.

Sir Francis Walsingham, towards the latter end of his Life, writ to the Lord Treasurer Burleigh to this purpose. We

have

have lived long enough to our Country, to our Fortunes, and to our Sovereign: it is high time we begin to live to our Selves and to our God. In the multitude of Affairs that have passed through our hands, there must be some Mis-carriages, for which a whole Kingdom cannot make our peace.

Count Gondemar, that eminent Wit and States-man, in his declining years would say, He feared nothing in the world more then sin.

Sir Thomas Smith, Secretary to Queen Elizabeth, some months before his death, said, That it was great pity men knew not to what end they were born into this world, untill they were ready to go out of it.

III. Such as were most eminent for *Knowledge and Learning*.

Aristotle, that great Philosopher, at his dying hour cried out, *Eus Entium, miserere mei*, Thou Being of Beings, have mercy upon me.

Saint *Polycarp*, when he was perswaded to swear by the Fortune of *Cæsar*, and blaspheme or renounce his Saviour, religiously replied, *Four-score and six years have I served Christ: I have found him a good Master, neither hath he ever offended me in any thing: I have lived by him, I will live to him.*

The Learned *Salmasius* departed this World with these words, *Oh! I have lost a world*
of

of time. Time, that most precious thing in the world; whereof had I but one year longer, it should be spent in reading David's Psalms, and Paul's Epistles. O Sirs, (said he to those that were present with him at his Death) mind the World less, and God more. All the Learning in the world, without Piety and the true Fear of the Lord, is nothing worth. The Fear of the Lord, that is Wisdom; and to depart from Evil, that is Understanding.

The Famous Grotius, who performed many Embassies abroad and Transactions at home with much Honour, and who writ many elaborate Discourses in Divinity, (that, of the Truth of Christian Religion, being an unanswerable one,)

con-

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concluded his Life with this Protestation, That he would give all his Learning and Honour for the plain Simplicity and harmless Innocency and Integrity of Jean Urick, a devout poor man, who spent eight hours of his Day in Prayer, eight in Labour, and but eight in Sleep and other necessities. And when one desired him in his great Wisdom and Learning to direct him what to doe; he replied, Be serious.

My Lord Bacon would say towards the latter end of his Life, That the first Principle of Right Reason is Religion; in respect to which it was the wisest way to live strictly and severely. For if the Opinion of another World be not true, yet the pleasantest life is this

this world is Piety, Vertue, and
Honesty: if it be, then is none so
miserable as the vicious, carnal,
and profane persons, who live a
dishonourable and unworthy life in
this world, and are like to fall into
a most sad, deplorable state in the
next.

Our Learned Selden, before
he died, sent for the most Re-
verend Archbishop Usher, and
the Reverend Dr. Lingbaine,
and discoursed to them to this
purpose; That he had survey'd
most part of the Learning that was
among the Sons of men; that he
had his Study full of Books and Pa-
pers of most Subjects in the world:
yet at that time he could not recol-
lect any passage out of infinite
Books and Manuscripts he was
master of, wherein he could rest his
Soul,

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Soul, save our of the Holy Scriptures; wherein the most remarkable passage that lay most upon his spirit was, Titus 2. 11, 12, 13, 14. For the Grace of God that bringeth Salvation hath appear'd to all men, Teaching us, that denying Ungodliness and worldly Lusts, we should live Soberly, Righteously, and Godly in this present world; Looking for that blessed Hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

I pray God those and the like wholsom Sayings and Advices may prevail with us for good. The last words of dying men

D

usually

usually take great Impression.
Let then the Examples of these
Pious men make us serious in
the matter of our eternal Con-
demnation: And by the neglect
of such worthy Precedents, we
be made bad Examples to o-
thers.

I shall conclude this with an
Observation of *Strada*, concer-
ning a great Commander, who
having served the Emperour in
his Wars till he was very Aged,
had several times interceded
with him for a dismissal from
his Charge, but could not pre-
vail; till at last growing very
importunate, the Emperour
conjured him to tell him the
true reason why he was so ear-
nest to leave his Charge. To
which he replied, that he had
for

for so many years been immer-
sed in the Hurry and Tumults
of the world, and being now
in a more quiet and retired place,
he should have some space
between the *World of Living*,
and the *World of Dead*.

VIII

Here was a Rich man
who had a Daughter, who
had a beloved Daughter to mar-
ry, and he asked Counsel of *The-
mistocles*, his Friend, how to
dispose of her most for her ad-
vantage; acquainting him, that
there was a very Honest person
that courted her, but he was
Poor, and there was a Rich man
very desirous of her, but he was
not Honest. *Themistocles* an-

swered, that if he were to chuse, he would prefer manuels Men before manuels Money. Signifying thereby, that the sacred bond of Marriage is not to be contracted only for Money. But there are, in these our days, more that enquire after the Riches, then the Honesty and Vertue of the party they design to marry. They look after Gold more then Grace, and ask what Lands they have on Earth, rather then what Inheritances they shall have in Heaven. But let such know, that their Love with their Money will decrease, there being no Content or Friendship lasting, but such as is grounded on Godliness and Vertue, which is everlasting. Oh what a sad thing is it to consider,

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And that for filthy Lucre's sake
Many will marry where they do
Not love; and those whose love
Where they do not marry!

LX

IT is related of Alexander
the Great, that as he pro-
ceeded in the Conquest of the
World, coming near some
Wise men, and discoursing
with them, he gave liberty to
these Wages to ask some confi-
dable Gifts of him, and desired
them they should obtain for ask-
ing. One of these Philosophers
replied, *We desire of thee Immor-
tality.* At which Alexander
laughing, said, *I cannot give
that unto my self, how then can I
give it unto you? Are you mor-*

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not then? says one of the Wife
men. I am, said he. Then
replied another of them to Alex-
ander, *Why dost thou then disturb
the whole World, greedily seeking
the Dominion of it, as if thou wert
Immortal?* The greatest Kings,
Princes, and Rulers of the Earth,
were bent of their happy Govern-
ment at home, and their happy
successes abroad; but yet the King
of Persia will fall, and triumph
over them. They may protect their
Subjects from imminent Dangers,
but cannot exempt themselves from
imminent Dangers. *That Great Le-
veller is no respecter of Persons.*

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It is reported for the time
Alexander had been
forward upon his great
plans, before he departed from
French City in Macedonia, he
gave a gift in French and
other languages, which being received
by one of his Ministers, who
said he had given it away, because he
had given away all, and kept
nothing for himself. Alexan-
der's answer was this. That he
had reserved much more treasure,
namely, Power of the Monarchy of
the World, which by the valour and
help of all his Captains and No-
bles he should share. Thus it is
with him that is Liberal to the

Poor: though he may appear in some mens eyes Prodigal, yet in respect of the Hope he hath of future gain and profit, he is frugally wise; his Hope not depending upon the uncertainty of War, as Alexander's did; but such as is firmly grounded on the certainty of Gods Word. *Psal. 110. 19. He that hath pity on the Poor, lendeth to the Lord: and that which he hath given, will he pay him again.* And He doubtless is the best Security in the world.

It is reported of *Hormisdas*, a Nobleman of great Eminency in the King of *Persia's* Court, that, because when he was pressed to it, he with a brave Christian courage denied to deny *Christ*, he was therefore degraded.

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ded of all his Honours, flung
 out of his Linen rich habit,
 cleareth with bare soiled rags,
 and is cast out to keep Dunces.
 After a long space of time, the
 King, seeing him in that last dis-
 vish condition, took pity on
 him, commanded that he should
 be brought into his Palace, and
 that he should be capable to his
 former dignity; and then he
 was again unfortunate with
 him to deny Christ: at which he
 tore his Silken Cloaths, saying,
*If for these simple things you think
 to have me deny my Saviour, away
 with them, I'll have none of them.*
 Thus should every Christian re-
 solve to persevere in the Faith of
Christ, counting all things but
 dross and dung in comparison
 of him, sacrificing and throw-
 ing

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ing over-board all the rich Treasures of the world, rather than (by a base, & ill denial of his Salvation) to make the wreck of his Salvation.

There is a famous Story in History of an honest Italian Servant, who hearing that his Master was to be put to Death, offered to be put to Death for him; he put himself in his Master's cloaths, that he might be taken and mistaken for him; and so he was, and suffered death for his Master. Whereupon in perpetual memory of his Fidelity to such a well-deserving Servant, his Master erected a Brazen Statue, with this Inscription,

tion,

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101. *Sam. 13.* *David* *to the* *King* *his* *Servant*. Thus our *Lord* *Jesus* *Christ* *himself* *who* *was* *our* *Servant* *but* *our* *Sovereign* *con* *himself* *to* *take* *upon* *him* *the* *form* *of* *a* *Servant* *and* *became* *obedient* *unto* *Death* *to* *save* *us* *from* *Death* *eternal*. And now *he* *is* *our* *King* *and* *our* *Sovereign* *Men* *in* *him* *but* *we* *should* *be* *obedient* *to* *his* *Death* *and* *willing* *to* *suffer* *for* *him* *when* *he* *calls* *us* *to* *it*.

IN *2 Sam. 13.* *vers. 15.* *we* *read* *of* *David* *when* *he* *had* *defouled* *his* *Sister* *Thamar* *he* *presently* *hated* *her* *exceedingly* *so* *that* *the* *hatred* *where* *with* *he* *hated* *her* *was* *greater* *then*

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then the love whereby he loved her. He commands his servants to put her out of his house, and bolt the door after her, lest she should return again. Thus for the most part when unlawfull Loves are obtained, (though there have been great instances of extraordinary kindness and affection to the parties concerned) yet upon reflection and consideration of the great Crimes committed, the persons tempting have those that have been prevailed with by the Temptation, and their desiring is turned into desying. After this sort we should deal with the most darling Sin when once committed; we should hate it with a perfect hatred, remove it far from us, locking the doors of

of

APPLICATIONS. 35

of our hearts, and shutting the windows of our eyes, that so it may never be enterprised; no, nor so much as suffered to enter in again.

XIII.

LET us consider, why so many of us so often miscarry in the designs and actions of this life, even when we have most confidence and assurance. The reason is very obvious: We place too much trust in secondary Causes, and in the son of man, whose breath is in his nostrils; but in the beginning of every enterprize neglect to implore the Divine assistance, and wholly to rely upon his Wisdom, with an humble and dutifull

dutifull acquiescence in his will, whether He shall please to blast our purposes, or to prosper the action; God knowing what is better for us than we do for our selves. If we doe so, we are sure our designs and endeavours will be successfull, or we shall have as much reason to be satisfied as if they were, being free from all repining, murmuring thoughts, because we submit to His Providence who is the sole Disposer of all persons, actions and times, which is the happy privilege as well as duty of a Christian.

XIV.

O Lord, I beseech thee, because I slept uneasily the last night, (being troubled with melancholick dreams) and found my Body indisposed this morning, I was more discomposed in my Mind, then when I have wilfully offended thy Divine Majesty by sinning against thee; thus sinfully preferring the Health of my Body before the Quiet and Tranquillity of my Soul, perishing things before eternal. I beseech God to forgive me this and all other my offences; and for the time to come, give me grace that I may be but little concerned for my Body; making it my great interest

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terest (as it ought to be) to take care for the eternal welfare of my Soul; which is best secured by a good imployment of my time and talent, looking upon it not only as the design and business of my life, but to be my greatest pleasure and delight, to do thee service, *in whose service is perfect freedom* Amen.

XV.

O Lord, how short and momentary is this Life in respect of Eternity! and yet what great care do we take to provide for the things of this Life, as if all our Eternity were here, and not hereafter! However, we must look upon Death, > which

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which is natural, and must come, it may be to morrow, as the greatest Good to us which is to be desired, or as the greatest Evil to be feared. Fear is not to be avoided, but we cannot avoid it, and therefore it is in vain to be transported with a foolish Fear, which disquiets our thoughts; but no way secures us from what we fear, but by arming against it, which thus a good Christian ought to do; To arm himself by putting on the Breast-plate of Righteousness, and flying for Sanctuary to Him who hath had victory over death, by a lively Faith in his Merits. Then the King of Terrors cannot be able to hurt us; but will do us great service, in giving us a passage to

E

the

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the enjoyment of a blessed Immortality, where we shall enjoy Rest and Ease and Happiness unspeakable, such as ear hath not heard, nor eye hath seen, neither hath it entered into the heart of man to conceive. To which place God of his mercy bring us, for His sake who hath so dearly bought us, our Blessed Saviour *Christ Jesus*. Amen.

XVI.

IT is remarkable to observe, that of late years, when men grew weary and impatient of the very long and tedious compass in their Voiages to the *East-Indies*, and would needs make trial of a more compen-

APPLICATIONS. 51

dious way by the North-West passage, it always proved unsuccessful. Thus when weary of our lives, we must not by a shorter cut put a period to our days. It is not lawfull to break the prison before the Gaol-delivery. As the Body is not to be pampered, so it is not to be neglected. *Prov. 28. 20.* Solomon says, *He that maketh haste to be rich, shall not be innocent; neither shall he that maketh more haste then good speed to go out of this world.* By preparation we must be ready to receive death, but not to hasten it by execution. For our times are in God's hands, and not in our own; and therefore to his good Providence and pleasure we must commit them. If we

have much work to doe, we must not be too greedy of our Sabbath, but rest contented with our days of labour; always praying to God for Saint *Paul's* composed frame of spirit, to whom either to stay and work, or to go and rest, was equally indifferent.

It is said of Prince *Henry*, that when upon his sick-bed he was told that the Sins of the People brought that Affliction on him; Oh no, says he, I have Sins enough of my own to be the cause of it. So should we all confess. When God inflicts any National Judgment upon us, as Plague, Fire, Famine, or the like, each Christian should say, It is my Sins in particular which have provoked God's anger,

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ger, and possibly more my Sins than any others; for a man may better know the wickedness of his own heart, than of others. And it is the best and safest rule to walk by, To be severe and rigid in judging our selves, and to be very meek and charitable to our Brethren.

XVII.

MY Soul and Body are two great Friends, having been Companions many years, and therefore are unwilling to part: But let us consider, Friends are most sad, who fear, when they are parting, they shall never meet more. But, O my Soul, 'tis certain at the

Last day there must be a conjunction between thee and my Body; though you part for a season; yet when you meet again after this life, you shall never part more. Therefore be not dejected to separate when the Body dies, which must of necessity be, according to the inevitable decree of Nature, nay of the God of Nature: but be carefull so to demean your selves while you both live together here, that you may both part willingly, and meet joyfully, hoping for a blessed Immortality: which God of his infinite mercy grant, for *Christ Jesus* his sake. *Amen.*

XVIII.

IT is said of *Plutarch*, that he should say of himself, "It were better there had never been such a man as *Plutarch*, then that they should justly report him unmercifull and unjust. It was a worthy saying of an Heathen, and might well become the meditation of a Christian. There are many who go under the notion and profession of Christians; few are really such comparatively: but better were it we never were born, then that we should be Christians onely in profession, not in practice, *having a form of godliness, but denying the power of it in our lives and con-*

versations. For then we have cause to fear the pronouncing of the sad Sentence, *Go, ye cursed, &c.* for we have but little hopes of finding *Christ* our Saviour at our deaths, if we do not own him for a Sovereign while we live.

XIX.

IT is reported in story of a great Politician at *Rome*, that he made it his whole design for many years to secure the election of his intimate Friend to the Popedom, after the death of the present Pope, who was very aged; and having for some considerable time impatiently expected an happy issue to his so-much-desired hopes, the Pope dies,

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dies, his Friend succeeds. Now he accounts himself a happy man : It is but ask and have, of what is within the Pope's power; and this is confirmed to him by a solemn promise from the mouth of his Holiness. But mark the unhappy issue : Whilst our Politician is considering what places of Honour or Profit will be most gratefull to his ambitious mind, his Friend the Pope dies too, and he finds all his endeavours are rendred fruitless. Upon the news of his death, he vainly laments his loss, and says it was not in his power to secure himself against such a misfortune. Thus it fares very often with the men of the World, who put their trust and confidence in
Princes,

Princes, and in the son of man whose breath is in his nostrils. If we wholly rely upon our earthly Friends, when they die, we lose our expectation of what advantage their friendship and kindness can afford us : But if we rely upon God, and secure Him to be our Friend, He will comfort us when our Friends fail; when they die, He can raise us new ones; He will be our Friend when we have most need of him, not onely in our lives, but at our deaths, and continue so to all eternity. O what an unspeakable honour and happiness is it to gain God to be our Friend ! even the highest frail Man is capable of. It is our greatest Concern to make friendship with the Almighty.

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mighty. Was it not a great honour for *Abraham*, the *Father of the Faithfull*, to have God to be his Friend, and to be called *the Friend of God*? I pray God we may have the like felicity, that, following *Abraham's* example, we may rest in his bosom: which God of his infinite mercy grant, for *Christ Jesus* his sake. *Amen.*

XX.

THere was a great contest between *Apelles*, a famous Painter, and another, which should appear the better Artist; and as a trial of skill, *Apelles* drew Grapes, which were so naturally done, that the Birds pecked at them, supposing

posing them to be real Grapes: The other drew onely the lively picture of a Curtain, and bringing it to *Apelles* for his approbation, he was desired to draw away the Curtain, that his Picture might be judged of. He then concluded himself the better Artist; For, says he, *Apelles* deceived the Birds, but I deceived *Apelles*. Thus with Art and cunning we may deceive birds, beasts, and men, nay our selves; but we cannot deceive God. Let us therefore so behave our selves in our words, gestures, thoughts, actions, as considering we are always in God's presence, to whom we must be accountable at our death, and at the Day of Judgment; and therefore let us not dare to commit

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commit sin, unless we can conceal our actions from his all-seeing Eye.

XXI.

I Have heard of a Jury of Twelve men, who being asked by the Judge, whether the Prisoner at the Bar were Guilty, or Not guilty, before the Fore-man could conveniently make answer, another person who stood by said, Not guilty; to whom the Fore-man looking with indignation, repeated his words, Not guilty? adding, I say, my Lord, he is Guilty: but before he expressed the latter, his two first words were recorded according to Law; and by this mistake the
Offen-

Offender escaped. But at the Day of Judgment the guilty have no advantage by any possibility of a mistake or accident; for the Judge is infallible and righteous, and the Conscience, which is both Jury and Witness, (*Conscientia mille testes*) will certainly deliver true evidence, not being deceived in the least tittle. At this Bar volatile Oratory prevails not, neither can subtle Law-distinctions any ways avail; but Judgment shall be given to every one in Righteousness and in Truth, by Him who is Truth it self, and cannot lie; whose mercy we had need implore in our lives and at our deaths, that He may not be severe to mark what is done amiss, but forgive and pardon

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pardon us for *Christ* his sake.

XXII.

THE Dog (in the Fable) having meat in his mouth by the water-side, and perceiving the shadow of it reflect, (which he erroneously mistook for real flesh) opened his mouth greedily in hopes to get it, and by this means lost the true substance. Thus it fares with many worldly men, to whom God hath given meat in their mouths, his blessings in a liberal proportion, (*Eccles. 6. 2. Riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof*) but they, not satisfied therewith,

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with, seek to increase their wealth *per fas & nefas*, ravenously coveting the shadow, which is vexation and vanity, and neglecting to improve their Talents to God's glory and their own good; and by this means lose the true substance, their hopes of eternal welfare.

XXIII.

A Scholar of Socrates observing that many of his Fellow-pupils had presented their Master with great and rich Presents, which he was incapable of doing, by reason of his poverty, came to Socrates, and told him, he freely gave him what was in his power, Himself, devoted to his service. The most

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most acceptable gift to the God of Heaven is our selves, our Hearts and Affections. My son, give me thy heart, says Solomon. Without this Present all other are vain Oblations, Sacrifices which are an abomination to the Lord: He will despise us and our Offerings, if they are not rendered with an humble, dutifull, and obedient heart, which I beseech God to give us, that we may contribute the same to him again. Amen.

XXIV.

Alexander the Great, being about to destroy *Lampsa*, an eminent Port-Town in *Bithynia*, *Anaximenes* a famous Philosopher, and his former Master,

Master, being a Native of the
 place, came to me, and
 to intreat him to take that Oath
 which being fore-said by
 him, that he would not do
 it, which was the same which
 I had sworn to him. When
 upon this I told him, that
 which I swore to him, and
 yet will deliver to him, and
 will keep it, and will keep
 it, and will keep it, and will
 keep it, and will keep it, and
 will keep it, and will keep it,
 was commended to him, and
 man, and is so small inferiority
 for a lawfull Oath, and a
 bond, not to be violated with
 our great impiety. I have made
 blame-worthy then are they
 who break their Vows of
 Chastity, and Oaths of Allegiance

Reason may be blinded and deceived, Philosophy, both as to the Theory and as to the Practice.

THE HISTORY OF THE
LIFE OF SAMUEL JOHNSON

By JAMES BOSWELL, ESQ.
Author of the HISTORY OF THE
LIFE OF SAMUEL JOHNSON.
In two Volumes.
LONDON: Printed by J. JOHNSON, in Pall-mall.
MDCCLXXV.

It is a common saying, that
nothing is so common as to
find fault with the
Government of this Country.
But if we consider the
good which is done by it,
we shall find it to be a pro-
sperous and happy one. We
shall find that the people
are contented with the
good which is done by it,
and that they are fully
satisfied with it.

[illegible]



It is required of the Negative
Christians, that when by a
licit Edict of an Emperour
they were prohibited to meet
and

The image is a dark, high-contrast scan of a document page. It is heavily textured with noise, including horizontal banding and vertical streaks. The overall appearance is grainy and noisy, with a dark background and lighter, irregular patterns. There are no legible text or figures visible.

I have seen the
 gates of Hell,
 when I have seen
 the fair faces that have turned
 towards Heaven, at the same
 time

[The text in this block is extremely faint and illegible due to the quality of the scan. It appears to be a single paragraph of text.]

DE HISTORICAE

that we may not die eternally
walking with God, truly fear-
ing him, and obediently ser-
ving him, not with a servile
fear, but with a filial, not
overlapping him as the Devil
would the Devil that he should
doe them no harm, but because
the love of Christ constrains us,
2 Cor. 5. 14. For a true Chris-
tian loves Christ more then he
fears Hell.

XXIII

IT is reported of a *Pharisee*,
that upon his death bed he
sent for his Children, and told
them, It comforted him very
much in his dying condition,
that he should leave them rich.
He had indeed reason to thank
God

APPLICATIONS.

God that he was enabled to leave to them good fortunes, which they might by God's grace employ to his glory, and their good: but he had much greater cause of pitying, as he could truly have said, *As for me and my family, we have constantly served thee, O our God, and therefore, my dear Children, I hope both my self, when my life is ended, and you all, at good time after me, shall be partakers of those joys which God hath out of his abundant mercy prepared for them that love him.*

IT was the constant * Principle and Practice of the Primitive Christians, to resist their Tyrant-Governours, as well as others, with no other weapons but *preces & lacrymæ*, Prayers and Tears. I with no other arms of late years, or at any time, had been made use of against our lawfull Kings: † CHARLES the First, of blessed memory, had not then been murdered before his own doors, dying the *Martyr of his People*, and made the more glorious by the infat-

* This was always the constant worthy Principle of those Ministers of the Profession of our Church of England, who never changed their Principles, but have suffered for them.

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my of so many unparallel'd Villanies. All Principles contrary to this of Obedience to Magistrates may be condemned as inconsistent with Piety and Policy; with Piety; for the Precepts and Example of our Blessed Saviour and his Apostles teach us other Doctrines: with Policy; for if we allow that a Prince is to be resisted in any case, every Factionous party, who can get arms into their hands, will pretend that to be the case, when ever they have a mind to incite the People to rebell; though as contrary as light is

† King CHARLES the 1. (as it is credibly reported) writ in a Glass-window these two excellent Verses with a Diamond;

Errours at first may be redrest:

The shortest Follies are the best. C. R.

HISTORICAL

to darkness : for 'tis too easie
(as late experience hath demon-
strated) to delude the People
under specious pretences, and
upon this Maxime no Kingdom
or Commonwealth is safe.

XXXV.

A Painter, who was este-
med a good Artist, be-
ing asked why he painted so
slowly ; he answered, *Pingo æ
ternitati*, I paint for eterni-
ty. If we did consider our Eterni-
ty of Happiness or Misery de-
pends upon the well or ill spend-
ing our time here, we should
then take greater care of our
actions, and not hastily doc-
amiss.

XXXVI.

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XXXVI.

ONE very properly and
wittily says of Religion.
That it is an Ingenuity of heart
towards God. And indeed if
persons were truly ingenuous;
they would be religious. Good
Nature is a good stock for
Grace to plant-upon; but *Optima natura nisi superveniat
gratia*. Woe be to the best Na-
ture, if Grace be not added to
sanctify and make it better.

XXXVII.

WE are not naturally apt
to content our selves
here in this World with any
one constant place; or the same

company : We find no perfect contentment in any of our settled affairs, and therefore we endeavour to find it in variety, but all in vain. Onely this use we may make of it : Let us consider with our selves, the things of this World may satiate us, cannot satisfy ; what appertains to a better Life may satisfy us, and not satiate : Therefore being our Souls are of such immortal capacities, as not to be contented with, nor confined to Terrestrial things, let us make it our great design to provide for the eternal Felicity of our Souls. And let us acknowledge, He onely that made satisfaction for us, can give satisfaction to us. *S. Austin.*

EDE, bibe, lude, post mortem
nulla voluptas, inquit Epicurus. This is the vulgar Tradition concerning *Epicurus*; and yet it cannot be proved that he ever said or writ any such thing *totidem verbis*: only in effect he said it, for he denied the Immortality of the Soul; and consequently every one is by that Position left at liberty to doe as he pleases, *si post mortem nulla voluptas*. Thus if many of us were to be judged of by our practices, many abominable Principles would be laid to our charge, which in words and outward profession we wholly disown and detest. But

what a deplorable thing is it that there should be such contrariety between our Opinions and our Actions, that the latter should give the first the lye which we account a word of greatest disgrace and reproach to us, if given by another, and yet contentedly and frequently we give it our selves.

XXXIX

P*Redicat vitam voce, qui prædicat vitam & voce.* He preaches with a loud voice, who preaches with his life and voice. That Minister whose Life is in good measure proportionable to his Doctrine, prevails much with his Auditory, and converts many Souls: otherwise the People

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ple are apt to say, "Tis true; he preaches well; but why should I believe him who does not appear to credit himself? for he says one thing and practises another. And if we condemn this in a Preacher, we must not approve it in our selves. The moral Heathens will rise up in judgment against us at the Great day, if we shall rely upon a bare Form and outward Profession of Godliness, but deny the Power of it in our lives and conversations: for, *to whom much is given, of them much is required.*" It was a wise saying of a natural Fool when he lay upon his death-bed, "Lord, require no more of me then thou hast given me. Let this be remembered to humble the
wife

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wise men: Many have been the wise Sayings of Fools, but not so many as the foolish Actions of Wise men.

XL.

IT is reported in story of a great Emperour, who had made large Promises, that when his Faith was suspected because his Predecessours had broke theirs so frequently, he replied, That if Faith and Truth were no where else to be found but in his breast, there they should remain. This I am well assured may without flattery be justly applied to our Gracious Sovereign *CHARLES* the Second, who may justly be styled *Delicia humani generis*, as it was said of
of

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of *Titus Vespasianus, qui neminem dimisit tristem.* I beseech God to bless him with a long and happy Reign. His sweet, obliging, mild Disposition is more agreeable to the *English* temper than to any Nation whatsoever, but Climate being so justly fitted for producing in all Ages so many good-natur'd people. What the Emperour said of himself, every one in particular ought to make applicable, and not to follow the generality, who constantly doe amiss; and thus argue, Tell not me what vain Fashions or Customs others follow, how perfidious they are in their Promises; I will keep my word, and doe my duty, leaving the success to the wise Disposer of all things, endeavouring

vouring to walk unblameably
both in the sight of God and
Men.

XLI.

IT is reported of the *Lacedæ-
monians*, that they had this
fond Ceremony at the Death of
their Kings, That all, both men
and women, mangled their
Foreheads, and in their Lamen-
tations cried out, that their de-
ceased King (how wicked soe-
ver he were) was the best Prince
they ever had. In all times there
want not some or other who
will praise those that are Great
and in Power, giving them high
applauses for their Vertues and
Deserts, though they be never
so deformed with the leprosie
of

APPLICATIONS.

of vicious Enormities: but such servile Spirits will be despised by Good men; nay, at last, abominated even by those they so unworthily flatter; and shall receive one of the punishments of Liars, which is, Not to be believed when they speak truth.

XLII.

Honesty is the best Policy: it is simple and innocent, like a true Story or Narrative; natural and easie, that needs no defence: and a good Conscience is a continual Feast. He that in all his actions deals plainly and honestly, gains such a Reputation, that all persons both believe him, and believe well of him; and therefore in all

all the affairs of the world he meets with many Friends and chearfull Affistances : whereas those that have used great artifices to deceive and undermine are soon found out, seldom trusted. We have an *English* Proverb to this purpose, '*Once a Knave, and always suspected.*' If any of the most vertuous, gen-

* *The Fe-* tlest, mildest and fairest
* *male.*

* Sex shall by any act of great Immodesty and indiscretion expose themselves to the just censure of the World, it will be difficult to recover their fame lost, by after-acts of Sobriety and Modesty; but this should not discourage any to attempt it : but the best way is to preserve a good Conscience, which is a Feast prepared for us
by

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by the God of Heaven, to be
 fed on at all times, and in all
 conditions: it is introductive of
 the *Peace of God*, which is an
 happiness so great, that it *passes*
 humane *understanding*, and is a
 blessing of a vast magnitude,
 such as the World can neither
 give to us, nor take from us,
 when God in mercy has affor-
 ded it to us. When a man's
 ways please God, he makes his
 very Enemies to be at peace
 with him, so that many times
 their hearts being turned, they
 perform offices of Friendship
 and great Kindness to us.

OUR Christian Charity, which consisteth partly in Forgiving our Enemies, returning good for evil, and partly in Giving to all who are objects of Charity, more especially to those of the household of Faith, is not onely a Charity to them, but our selves too. The first part, being devested from any vindicative spirit, is the most lawfull and most politick way of revenge; the Holy Writ says, it is an *heaping coals of fire upon their heads*: so justly upbraiding them for the Injuries they have done us, that we may have cause to believe (probably speaking) they will become

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come our Friends : but if not,
 let us not be discouraged from
 forgiving them as oft as they
 offend, as we hope God will
 forgive us far greater offences;
 let us in all things endeavour to
 doe our duties, and leave the
 success to God. As for the se-
 cond part of our Charity, com-
 miserating and relieving our
 Brethren in distress, God will
 reward it plentifully in this
 World, and in the World to
 come infinitely, with a *Goe ye
 blessed, &c.* (as we find in Scrip-
 ture :) besides the great satis-
 faction which must necessarily
 arise to any generous and good-
 natur'd man, to be the occasion
 of doing good, with small Gifts
 so much to revive and rejoyce
 the disconsolate spirits of suffer-
 ing

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ring persons. The Italian poor man says, Sir, doe good to your self, and bestow something on me; and certainly, if truly considered, we doe our selves more good then those we relieve.

XLIV.

IT hath pleased God heavily to afflict my extraordinary Friends, in depriving them of their onely Son. *Leues loquuntur cura, ingentes stupent.* God intends this as a great trial of the Patience and Piety of the Parents: now God calls upon them to resign their Wills to His readily and contentedly, without excessive sinfull Lamentation; not to grieve as without hope; they may goe to him,

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him, he cannot come to them. Let them consider, Heaven is the best Inheritance. God hath given them his Son, to redeem them from their Sins and the just punishment of them; therefore certainly 'tis their duty, and, I hope and believe, it is their inclinations, not to repine that God hath taken away their Son from the evil to come. Let them be comforted, that he died of a natural Disease, not occasioned by vicious Disorder, but departed penitently, willingly submitting to the will of God; as I pray we may all do at all times, both living and dying. All things work for good to those that love God; together, if not singly, every individual thing; yet joyntly, if we love

God. And because it was the will of the good God, it was better so then if it had been otherwise. All good Christians wisely acquiesce in God's Providence; He knows what is best for us. I hope God may restore to them his Blessings, as he did to his Servant *Job*, with a great increase: if not, let them remember, the blessed Angels have no Offspring.

XLV.

Saint *Augustine* reports of his Mother *Monica*, that as often as her Children did commit sin against God, so often she did, as it were, travail in birth of them again. Every evil report she heard of them, did

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did seem to cause new pangs and throes. Thus it is with good Parents, who conceive it better for their Children never to have been born, than not to be born again. They are so passionately concerned for the eternal welfare of their Souls, that, when they have taken pains to instruct them with good Principles, and given them good Examples, if they chance to be seduced by lewd and vicious company, it causes more grief and sorrow to them, than their Mothers had in bringing them forth; the labour and affliction of the Mind much transcending the pain and travail of the Body. The pain of the Body is but the body of pain; but the sorrow of the

Soul is the soul of sorrow.

Orators in the close of their Speech express the best of their Art, to stir up the affections of their Hearers, that at last they may leave the deepest impressions of those things they perswade unto. In this manner we all ought to doe. Our whole Life is but a continued Oration or Prayer to the God of Heaven, to be admitted into his Kingdom. But when we come to the last Act and Epilogue of our Age, then is the time that we should more especially strive to demonstrate our best Art and skill in *exercising our selves into godliness*; that so our last Words may be our best words, our last Thoughts our best thoughts, our

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our last Actions our best ac-
tions; hoping by this means
to stir up the affections of our
God, and melt the bowels of
his mercifull compassion to-
wards us; that so we may
like the Sun, then appear most
glorious and resplendent, when
we are setting, and drawing
near our Western home, the
House appointed for all living.

XLVL

WE can never be enough
thankfull to God for
his Mercies to us, especially for
that Great transcendent one;
the Mercy of all mercies, in
sending his Son to die for us,
to redeem us from the slavery
of sin, that we may live and

not die eternally, that we may live happily here and hereafter. In the obedience of his Commands is great delight: They that are of a contrary opinion, it is because they are unexperienced in his service, *in whose service is perfect freedom.* For to obey sin and the lust of the flesh, is the greatest Vassallage in the World; and he is a Greater man who subdues his vile Affections, then if he were a victorious Conquerour over all the World. For God doth not account of us by our outward Greatness, but by our inward Goodness. All humane Greatness (however idolized by worldly men) is a Pageantry and a meer representation acted upon the Theatre of the world.

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world, which quickly disappears, and the Scene is changed and withdrawn when the Play is done. Farther to advance the Mercies of God to us, let us consider, God might have commanded us to have sacrificed an *Isaac*, to have lived all the time of our lives in painful and vexatious trouble, exercising our selves in acts contrary to our natural and reasonable appetites, and yet after an obedience to such seeming severe commands for an hundred years or more, if he should give us Heaven at last, we had great reason to be thankful. But now, on the contrary, he only commands us to live chastly and temperately, not to deceive our Neighbours; but

but to love them as our selves;
 to keep up a good report; to
 endeavour to do all the good
 we can, and to refrain from
 evil; to forgive our enemies,
 and not to be of contentious
 natures, but, *as much as lies in
 us, to live peaceably with all men.*
 Which Commands if we en-
 deavour to conform to, it will
 conduce to a temporal as well
 as an eternal Felicity. When
 we digress from such Rules gi-
 ven us by our Great Law-giver,
 we find sad effects, as conse-
 quential punishments of our
 disobedience; as, loss of repu-
 tation, many ill casualties and
 diseases, many times hastening
 our end by vicious excesses.
 These inconveniences to a ra-
 tional and considering person
 were

were sufficient (if there were no higher) to deter him from evil practices.

XLVII

I Being sick, and under some dejection of spirit, opening my Bible to see what place I could first light upon, which might administer comfort to me, casually I fixed upon the sixth of Hosea: the first three Verses are these.

1. Come, let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2. After two days he will revive us, the third day he will raise us up, and we shall live in his sight.

3. Then

3. Then shall we know, if we follow on to know the Lord: his going forth is prepared in the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth.

I am willing to decline Superstition upon all occasions, yet think my self obliged to make this use of such a providential place of Scripture; First, by hearty Repenting me of my sins past; Secondly, by sincere Reformation for the time to come, desiring to turn from the evil of my ways, to serve the living God, that so long as he spares me life, I may live as in his sight and presence.

XLVIII

Upon the 29th day of May.

THIS day is an Holy-day,
a day of Congratulation
upon a double account; First,
of the King's Birth; Secondly,
of his Restauration. The first
was great cause of rejoycing;
That so Brave a Prince was
born the Heir apparent to
Three great Kingdoms, and an
universal Joy to all good Sub-
jects: He was an high Blessing
to the Excellent Monarch his
Father, and to his sweet and
Dear Consort, Daughter of
the Great Henry the IV. of
France. The second was the
greater, That His Majesty, af-
ter

ter so much unjust Suffering and Banishment by his Father's Murtherers and his Rebellious Subjects, should by the miraculous Providence of God Almighty be restored to his own Dominions by the unanimous Consent of all his Subjects, *non sine contradicente*, without the effusion of one drop of blood. These so transcendent Mercies to so distressed a Nation ought to be had in continual remembrance : Our thankfulness to God Almighty and our serving him ought to be in some measure proportionable to our Mercies ; nor ought we to provoke him to wrath by our Sins as we have done, which God grant we may repent of from the highest to the lowest, that

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that so God may repent him
of the evil of Punishments
which our sins have deserved.

XLIX.

O *Ratio est clavis diei, & se-*
ra noctis, Prayer is the
Key of the Day, and Lock of
the Night. And we should
every day begin and end, bid
our selves good morrow, and
good night, with Prayer. This
will make our labour prosper-
ous, and our rest sweeter. *Ja-*
cob is said to wrestle with God
by a mighty continued earnest-
ness in his Prayer, and at last
as a Prince he prevailed with
God. *Hæc vis grata Deo.* It
is lawfull to take Heaven by
such a holy violence; and 'tis
a mo-

a modest and commendable
impudence, with a strong and
zealous importunity to beg
mercy of the God of mercy.
The Scripture says, *Pray conti-
nually*: That is, that we ought
not to be so discomposed with
passion or the affairs of the
world, but that we may be
always in a praying capacity.
Good Mr. Dod was wont to
say, That he was in a sad con-
dition that had a hard Heart,
and could not pray.

When I was young, I was
brought up in a family where
there was a great deal of
piety, and I was taught
to pray, and to read the
Scriptures, and to be
careful of my conduct.
I was also taught to be
humble, and to be
loving to my neighbours.
I was also taught to be
patient, and to be
thankful in all circumstances.
I was also taught to be
faithful, and to be
hopeful, and to be
loving to God.

to be deceived, they must be of
 better judgment. **L**et us not
 be brought to look upon this
 If God be for us, who shall be
 against us? **W**ho shall be
 against us?

WHO? Hence learn, If
 a Question be asked
 in Scripture affirmatively, and
 let fall without an Answer, it
 amounts to a Negative. First
 let us engage cheerfully in
 God's Cause; then having the
 lawfull Authority of his Vice-
 gerent, who shall be against
 us? No man can: It is not in
 the power of humane poli-
 cy to oppose or countermine
 Divine Determinations. They
 who trust in the arm of flesh
 and in the son of man whose
 breath is in his nostrils, are sure
 I to

to be deceived; they trust to a broken Reed, to a Bul-rush. We ought to look upon Men but as God's instruments; if we doe otherwise, we may justly be made the objects of God's wrath and severer punishment. So long as we doe lawfull things, we may hope God is on our side, and expect his protection out of our Calling, we are out of God's keeping. *Quest.* But how shall we know God is on our side? *Ans.* By examining our selves, whether we look up on God as our ultimate End in all our actions and designs. If we make all things subordinate to his Glory; if we look upon him as the Well-spring and Fountain of Life, Health, and Salvation; with a chearfull Christian

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Christian indifference submitting to his will, whether he please to blast our actions, or bless and prosper our purposes; if we have no sinfull impatient desire after temporal blessings, but upon all occasions endeavour to doe our Duties, and leave the success to God; if we shall chuse to die rather then deliberately to offend God; These, I say, are signs we are the true Servants of God. And if we be so, then God will be on our side, and then we need not fear what Men or Devils can doe against us: we are well guarded, no Bullet in Wars by Sea or Land can hurt us without God's permission. There is an over-ruling Providence governs all sublunary things.

IT is a most deplorable thing to consider, that there should be such great Dissentions and Animosities amongst Christians, who profess to believe in the same Saviour, and many times about Circumstantials, not Essentials or Fundamentals, in Religion, even to a scandal. There are many pious, learned, well-disposed persons, who express great zeal and fervency of spirit to reconcile the Differences in Christian Religion, but commonly meet with a severe Fate, (instead of their deserved reward) to be abominated, or at least disliked, by all Parties. But we must remember, Good men

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men are but Men, and transported many times with ungovernable Passions and humours. Naturally men have a great affection to those of their own Interest and Party, sometimes either not discerning, or conniving at their faults; and too much prejudiced to those who differ from them in Opinion: though if we consider calmly and rationally, no man differs more in Opinion from me then I do from him, and if I desire he should think charitably of me, I am obliged in conscience to do so of him; unless I know by his actions, he pretends Piety to cloak his rebellious and factious spirit, with a design to disturb the Kingdom's Peace, and by violence or Arms to resist

the Civil Magistrate, God's Vicegerent, or is guilty of some notorious crime: such a man I am bound to detect, and no ways to countenance or protect. It were an happiness much to be prayed for, that men of several Judgments, whether Episcopal, Presbyterians, Roman Catholics, Independents, (and under that notion may be comprehended Anabaptists, Quakers, and many other new fanatick and infatuated Sects) would more put in practice those Principles of Piety, Charity, and Morality, wherein all or most of them agree. This would conduce much to Union: for then they would think better one of another, and bear with the frailties of their brethren, (being there

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is no Perfection in this life) and by a gentle, mild, and unpassionate way of arguing, would sooner convince one another of their errors. Some can suffer better then dispute, who by calm disputation might soon be convinced and reduced to sobriety of judgment. This would, I believe, prevail more then Punishments and Persecutions, which so often beget Beggery, and create in others tender commiserations of such mens Sufferings, especially if they be of honest deportment and dealing, and of good Lives, as many of them are, though such Sufferers may be faulty in neglecting those Condescensions and just Compliances which (if they rightly consider)

they may with a good Conscience express towards both Civil and Ecclesiastical Governours. But these Dissenters are ready to plead for themselves, "What I suffer, it is for my Conscience; "it is not out of Faction, nor a "spirit of Contradiction; and "therefore in these cases I must "obey God, and not Man; (which is highly true, when that is the case.) And farther, say they, "It appears to us an "hard thing, that we must be "under a temptation either to "go against our Consciences, "or suffer for them. But God's "will be done; if we suffer for "His sake, we are contented.

some of these dissenting
conscience and but conscience
not in our view (it is) the

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What we are all

GOD is said in Scripture
to give his Beloved sleep;
which is a great blessing, be-
cause after moderate sleep, the
Body, wearied with labour, is
much refreshed. As Musick
may be said to be the Harmony
of the Soul, charming it with
delight, so Sleep is to the Sen-
ses; and yet we know one of
our Saviour's Disciples was re-
proved for sleeping. Could you
not watch with me one hour?
There is a proper season for all
things that are done under the
Sun; and therefore we must
not watch when we should
sleep, nor sleep when we should
watch, but watch and pray that

we

we enter not into temptation.

When we cannot take rest in our beds, we should commune upon them, and be still; and when by good thoughts and meditations we entertain holy conference with God, possibly he may communicate something to us by the influence of his holy Spirit, which may conduce to our Souls rest: and then in this case, not to have rest, is the best and sweetest repose. What is all the World to us without the light of God's countenance? Good God, speak peace unto our Consciences; say unto our Souls, that Thou art our Salvation: and then when we awake, we awake unto the Lord; when we sleep, we sleep unto the Lord; whether

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ther we awake or sleep, we are
the Lord's.

L.H.

MEN of several Opinions
in the World fondly
believe, that onely those of their
Judgments shall be saved, exclu-
ding others out of Heaven, who
haply may be admitted, when
their Censurers may be refused
for their uncharitableness. The
way to Heaven certainly is not
so straight in matters of Opini-
on as Practice; for what will it
advantage to be orthodox in
Opinion, and dissolute in Life?
God will pardon many Errours,
where the persons who maintain
them intend well and live well,
if they do not obstinately and
peru-

pertinaciously persist in them, but are both willing to retract them when they are convinced they ought to do so, and heartily pray to God to convert them from all their Errors and failings, and to teach and confirm them in all saving Truths. We must all ingenuously confess, that in our tenderest years those Principles we first receive in our education take a great impression in us, and are not easily removed; we have an affection for them, study Arguments in their defence, and have many times too great an aversion to the very Persons who differ from us, as well as to their Opinions: yet certainly, difference in Judgment ought not to cause strangeness and diffe-

difference in Affection. Possibly God may accept of this Plea from many particular persons hereafter; "I have endeavoured
 "to serve thee, O Lord, sincerely
 "in the way I was brought up
 "in, which appears to me to be
 "true, otherwise I should with as
 "much zeal have embraced any
 "other Opinion, which I should
 "have been convinced was the
 "truest. We have no warrant in
 the Word of God to condemn so
 much as the very Heathens, who
 were men of good Lives, and
 many of them of pious, devout
 Conversations, who never heard
 of *Christ*, no more then we have
 to condemn little infant Chil-
 dren, who are not capable of
 committing actual sin.

LIV. yet God

IT appears strange to me that wicked worldly men should be accounted wise, whenas in the matters of greatest importance they are so careless and remiss, even in the Salvation of their Souls. For all wise men in difficult cases will doe that which is safest. Now to live and believing there is a God, and truly to fear and serve him, is certainly most secure. For though there be many Arguments, besides the conviction of every man's Conscience, to prove there is a God; yet no man can demonstrate the contrary, that's impossible: and if there were none, no person would

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would repent after death, that he in his life-time believed there was one; but disbelieving the Deity in his life, he may by that God, whose Essence he durst so impudently deny, be punished in Hell eternally.

LV.

IT is safest and best for us to believe as God in his Word has revealed to us, and not to be guilty of carnal arguings: as, not to think it reasonable that man should be punished infinitely for finite sinning; or to seem to incline to *Origen's* Opinion, (which most would be willing to embrace, if there were any religious ground for it)

it) That all men at the last day shall be saved, even the very Devils themselves. But thus consider, In this World the wisest men know but in part, and see but in part; in the next World the mist will be taken from our eyes, and we shall see clearly. The most ignorant persons here, shall know more in the other World then the greatest Clerk upon Earth: But here it is our duty to acquiesce in what we suppose is God's will we should believe or practise; His Will is the highest Reason, and ought to be esteemed so by us.

LVI.

WE account an ungratefull man the worst of men; *Ingratum si dixeris, omnia dixeris*: and yet we little consider how ungratefull we have been to the God of Heaven, who has given us our Being and Well-being, who hath done such great things for us, by whom *we live, and move, and have our being*. What great dangers do we daily escape by His mercy? A preserving Providence is no less then a creating one. What cause have we to be ashamed and repent of our Ingratitude and perfidious Promises? If we once break a solemn Promise and engage-

K

ment

ment to Men, we cannot expect to be trusted any more : and yet how many Promises of more strict and circumspect walking have we broke with the great God of Heaven and Earth, made either upon our sick-beds, or upon our receiving the blessed Sacrament, and many such like serious occasions ? How many times have we said, O Lord, spare me yet but this once, and I will live and amend ? and when we have recovered, our Vows have fallen off like cords of vanity. How dangerous is such breach of Vows ? and how justly may we upbraid our selves for it, abhorring our selves by reason of our iniquities, and repenting in dust and ashes, as holy *Job* did ?

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LVII.

Sunday is the Lord's day, which ought more particularly to be devoted to God's Service. For though it is our duty in our several Callings every day to serve God, and endeavour to advance His glory; yet on that Day, the weekly Holy-day, we should not think our own thoughts, nor doe our own actions, (but what necessity requires:) and therefore 'tis most fit then to refrain from playing at Cards, or such Recreations which may administer scandal to many good people. If it be a measuring cast, whether any particular thing be lawfull or unlawfull.

'tis safest and best to resolve on the Negative: for this is an infallible Maxime, They that in all things will doe the utmost that is lawfull, will be tempted in many cases to doe that which is unlawfull.

LVIII.

WHen we are tempted to any sin, let us say, with *Joseph, Shall I doe this wickedness, and sin against God? God forbid. Shall we sin, that grace may abound? God forbid.*

LIX.

IN this World as good Christians we are engaged in a spiritual Warfare, *the flesh warring*

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ring *against the Spirit* ; sometimes one prevails, sometimes the other. But let us comfort our selves ; We fight under *Christ's Banner*, He is *the Captain of our Salvation* : and therefore in such a War we may joyfully hope to obtain Victory over the lusts of the flesh, by the assistance of God's gracious Spirit, if we valiantly contend to the end of our lives, being *not weary of well-doing* ; for which we *shall reap, if we faint not, the crown of life*. Let us consider, then, how blame-worthy those are, who are so far from contending, that they willingly yield ; and are so far from fighting in a good Cause, that they basely deliver themselves up Prisoners without striking

one stroke; so far from resisting, that they tempt temptations to tempt them; in this supplying the place of the *Great Tempter*, the Devil, untill they are justly *given over to a reprobate sense*, sinning with delight and greediness, *drinking iniquity like water*, and living and dying with obdurate hearts, and seared consciences. From which sad Judgment, Good Lord, deliver us, *Amen.*

LX.

A Title to Honour and honourable Actions is to be preferred before a Title of Honour unaccompanied with just and noble Deeds. For though it be a happiness and a blessing
to

to be descended of a vertuous and ancient Family; yet if they who are thus descended shall degenerate from the worth of their Ancestours, their faults are aggravated by not following so good and great Examples; and they are generally more despised then the vulgar and ignoble vicious persons. For, (as *Boetius* says) If there be any good in Nobility, I judge it to be onely (or chiefly) this, that, it seems, there is a necessity imposed upon those that are Nobly born, not to degenerate from the Vertue of their Ancestours. Lords and Nobles, who stand on the higher ground for doing good, should endeavour to excell others more in generous and just Actions, then they do in high

and honourable Dignities. The Examples of such men will have great influence upon the places and Countries where they live.

** The Earl of Clarendon.* It was well and truly said by the late ** Lord Chancellour* in his Speech to the Lords in the Presence of the King, Lords, and Commons; *I hope you (my Lords) will for the King's sake, as well as your own, shew great and good Examples to your Countrymen. Your Examples will be very prevalent with them, and by your Actions they will judge of the Actions of His Majesty, whom they suppose you imitate, having so near an access to his Person.*

LXI.

Friendship is a noble thing: Worthy Doctour *Hammond* used to say, he pitied him that was destitute of a Friend, as a very unhappy person. By conversing with a Friend, and communicating our secret affairs to him, our Joys are by Sympathy increased, and our Griefs lessened. Two dear Friends seem to have one Soul in two Bodies; (they are like Twins, when one dies, the other pines away :) there is but one propriety between them both, all their goods are in common.

Friends

*Friends are to Friends like little
Gods, whilst they
Honour and Friendship to each
other pay.*

Mr. Herbert worthily says in
his Poems,

*All worldly Joys go less,
To that of doing Kindnesses.*

*This being so, Good God, let
Hatred cease,
And Friends and Neighbours
love, and live in peace.*

Then we should live as happy
as those that flourished in the
Golden Age, and be very wil-
ling to practise that short, but
most pathetical Doctrine, which
was

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was preached by S. John the holy, Evangelist, when old, who frequently in his Pulpit repeated and inculcated this Lesson to his Auditours, *Love one another : Men and Brethren, love one another : Little Children, love one another.*

Some very curious scrupulous persons have made inquiries, whether Friendship between those of different Sexes may be innocent. To this I answer affirmatively, without the least scruple or dispute: but he that truly values the honour and reputation of his Female-Friend, will be very cautious, lest by any act of his indiscreet affection, he should lessen her good opinion in the world; and, as that Learned and Pious

Doctour

Doctour *Taylor* says, (in his Tract of Friendship, which is worthy the perusing) "A man
 "ought to lose much of his Sa-
 "tisfaction, rather then she any
 "thing of her Honour.

LXII.

THE Society of *Gresham-Colledge* is composed of very ingenious and eminent Persons, * whose conversations

* *Henry Duke of Norfolk*, the Earl of *Arisbury*, the Lord *Herbert*, Son to the Marquess of *Worcester*, the Lord Viscount *Brouncker*, Viscount *Fitzharding*, Seth Lord Bishop of *Sarum*, Dr. *Wilkins* Lord Bishop of *Chester*, Mr. *Robert Boyle*, Sir *Robert Murray*, Sir *Kingsmil Lucy*, Sir *Joseph Williamson*, Sir *William Pettys*, Sir *Andrew King*, Dr. *Pearson*, Dr. *Tillotson* Dean of *Canterbury*, Dr. *Du Moulin*, Dr. *Crone*, Dr. *Goddard*, Dr. *Pope*, &c.

are

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are desirable in many respects; their endeavours to improve Arts and Sciences, Mechanical and Liberal, their inquisition into the works of Nature, may be both delightfull and profitable to themselves and others. If this be granted, let us raise our Meditations higher, and consider how advantageous it will be for us to meditate of the God of Nature, to advance His Glory, expressing our love to Him by singing His praises while we have a being here, which is the delight and employment of beatified Souls to all Eternity.

LXIII.

N Either the Ambitious nor Covetous man can ever be satisfied; for their thirsty desires after Honour and Wealth increase by their obtaining what at present they so greedily covet; like one in a burning Fever, the giving him Drink does but increase in him a desire still to have more, and his Thirst is but little quenched. He that will not religiously frame his mind to content himself in whatever station God has placed him, will scarcely be satisfied and easy in any condition: for if we cannot proportion our Fortunes to our Minds, we should our Minds to our Fortunes;

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tunes; rendring thanks to God Almighty, who has done such great things for us; and then we are happy as to this World. To make our Felicity here the more conspicuous, we ought to compare our temporal state to those beneath us, our Inferiours, and not to our Superiours.

* If goods increase, they are increased that eat them, &c. Eccl. 5. 11.

* If Riches increase, set not your heart upon them; but look upward, and say, *Vanity of vanities, all is vanity and vexation of spirit. There is no end of writing many Books, and much study is a weariness to the flesh.* But observe Solomon's conclusion, who was best experienced in the trial of humane delights and affairs. After

After he had said, *There is a season for all things, and that time and chance happens alike to all, to the wise as well as foolish; and advised all persons to make use of God's blessings with a contented thankfull mind; for we know not who shall be after us:* then he adds, *Fear God; and obey his Commands; for this is the whole Duty of Man.*

A Pray-



T H I S

Following Character

Given of

VIRGIL

Deserves all Mens Admirati-
on and Imitation.

VIRGIL called the Prince
of Poets, was much fa-
voured by *Augustus*, ho-
noured by the common people;
who hearing his Verses recited
in the Theatre, rose up and re-
verenced him, (accidentally
present) no less, saith *Tacitus*,
l than

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than the Emperour himself. And by *Augustus* he was so much favoured, that he is said to have admitted him to his most private Councils, and continued his intimacy to him by many Letters. *Pedianus* affirms, That he was affable, a great lover of good and learned Men; so far from Envy, that he rejoyced in any excellent Speech or Action of another, as much as if it were his own; never dispraised any, ever praised those that deserved it, and was of such winning Candour, that none could forbear to love him.

'Tis a most deplorable thing to consider, how few there are in this degenerate Age that deserve such an excellent Character; but on the contrary, Men
are

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are now guilty of such horrid Sins of Impiety, Injustice, Barbarity and Ingratitude, and commit them in contempt to the Laws of God and Man, openly, in the face of the Sun, justifying them with Impudence and Lyes, and perswade those of their Wicked Factious Party to countenance and abet them in the defence of such Crimes, which Men, in former times, durst not entertain so much as with a single thought, but had the greatest abhorrence and Detestation of them imaginable: 'tis to be hoped, the Wisdom of his Gracious Majesty and the Parliament will supply our Laws wherein they are defective; some Crimes of the greatest
l 2 magni-

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magnitude being not punished by death, when other of a far inferiour nature are capital; otherwise Persons of Honour will be under a temptation to be their own avengers, as they are in *Italy*, hoping by this means, for the good of Mankind, to deter Persons from committing such odious Crimes, unless by God's Grace they are restrained from it by the strict rules of Religion; such profligate Wretches being destitute of all Modesty, *Glorying in their shame*, as the Apostle says, and look upon nothing as a punishment, but loss of Life, Estate, or long Imprisonment; these men are wholly insensible what an unspeakable unhappiness it is to commit an Action for which

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which they shall be despised by all the sober sort of Mankind, and their conversations avoided by good Men as much as if they had the Plague, which is more desirable than to have our Souls stained with the Leprosie of such abominable Iniquities.

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* **A**S some of our secular Gallants do, out of vanity onely, sometimes boast of Favours they have received from such or such Women of known Honour and Vertue, though they never did, nor ever durst speak so much as one word to any of them, to any such purpose; so do many of the Clergy Cavaliers of the Church of *Rome* as vainly vaunt how many, and how great, Profelytes they have made, and of how many considerable per-

* *Reade a very excellent Letter in print, writ by the most Learned and Pious Lord Bishop of Winchester, Dr. Morley, to her Highness the late Dutcheß, in defence of our Protestant Religion.*

sons,

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sons, of both Sexes, they have gained from our Church into theirs : Yet this may be confidently asserted for the honour of our Protestant Religion, that no Person shall be ever able to prove either that there is any thing necessary to be believed or practised, for the saving of Souls, which the Church of *England* does not teach, or that they teach any thing that is destructive of Salvation, or which is inconsistent with the Rules of Faith or Holiness of Life, which was at first delivered by *Christ* and his Apostles, and which was afterwards held by the primitive Fathers in the most ancient and purest Ages of the Church, and consequently, whatever may be pretended,

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it never was nor can be proved, but that those that live and die in the profession and practice of what they are taught to believe, and to doe, by the Doctrine of our Church of *England*, must needs be in the right way, which will undoubtedly bring them to Heaven if they continue in it, whereas if they depart from it, they will be in a worse, and in a much more dangerous condition than if they had never known it.



ISAIAH 32. 8.

The Liberal Man deviseth Liberal things, and by Liberal things shall he stand.

Liberality to the Poor is highly advantagious to us in respect of this life and a far better; 'tis the most effectual way both to improve

* Reade the late Lord Bishop of Chester Doctor Wilkins's printed Sermon upon this Text: All his Works were worthy of so great an Authour, a person whose memory is much to be honoured by all good men, for his prodigious extraordinary parts and ingenious general Learning, few ages, if any having produced his equal.

and

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and preserve our Estates, and to render us honourable and amiable in the esteem of others; for the encrease of our Estates the Apostle compares it to Sowing, which refers to an Harvest; 'tis of all others the most gainfull way of Trading when we receive much for a little, certain for uncertain, eternal things for temporal: Secondly, for the preserving it safe, the Jews call Alms by the name of Salt for its preserving power.

*Extra fortunam est quicquid donatur Amicis,
Quas dederis solas semper habebis Opes.*

A

APPLICATIONS.

A man can be sure onely of that he hath given away.

'Tis storied of a great Man, eminent for his Bounty, that being asked by a Friend what he did intend to reserve for himself after all his bountifull Gifts bestowed upon others answered, *Ea ipsa quæ dono.*

'Tis a significant saying to this purpose,

Habeo quod dedi, perdidit quod servavi ;

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*I do keep what I gave, but I
have lost what I kept.*

To which it may be added,
that as these Riches are not
so much exposed to danger
so are they less liable to the
Envy of others.

'Tis said, *He that hath
mercy on the Poor honoureth
his Maker, and God hath
said, Him that honoureth me
I will honour.*

Every Man is a Friend to
a man of Gifts, nor is such an
one so much a loser in his
Purse

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Purse by his Bounty, as he is a Gainer in the Hearts and Affections of Men: our Charity gives us an interest in the Prayers of others. *St. Hierome* speaking of a Bountifull Man, gives this reason why such a one must always be safe and happy.

Habet enim multos Intercessores & impossibile est multorum preces non exaudiri.

Works of Benevolence are called by *St. Paul*, the Foundation-

HISTORICAL.

dition of that Reward we shall receive in the World to come.

Hence we may learn to give Honour, Love and Respect to Liberal Persons, it being their due, and a great Injury to detain it from them : it was an usual form amongst the *Jews*, upon the naming of worthy Persons deceased, to add this Clause to the mention of them, *Whose Memory is blessed* ; and hence was that custom

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custom * in the Primitive times of Christianity to appoint anniversary Memorials and Festivals in Honour of the Worthy deceased to recount their good Deeds; celebrating the Praises due to them, that others by their

* *Reade the admirable Works of that most Learned, Modest, Ingenious and Pious Divine Dr. Cave (whom the Authour much respects as his great Friend) particularly the Lives he writ of the Primitive Christians, who durst suffer for their Religion with more Constancy and Courage than the Irreligious of our Times dare think of their Sufferings, whose Principles were to prefer Suffering before Sinning, who firmly believed there was no true Joy but in God, nor Sorrow but in an Evil Conscience.*

Example

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Example might be excited to doe the like. Without expressing Bounty and Pity to others we can have no good assurance of God's Favour to us, nor any grounds to expect it : With what Face or Confidence can any Man ask Mercy for himself who is not ready to shew it to others ?

Virtute, non Vi.

Innocentia quid pulchrius ?

A Pray-

A Prayer for the Queen (1609)
for the Royal Family (1610)

[illegible]

David, wise and rich like Solomon, zealous in thy service as Josiah; that He may always govern the People committed to his charge in thy fear. And as Thou hast indued Him with a mild, gracious, and mercifull disposition; suffer not, O Lord, any of his Subjects to abuse his Clemency, and deprive themselves of the continuance of it by a necessary Severity upon them: but be pleased so to dispose the hearts of Prince and People, that in their several Stations and Callings they may esteem it their greatest honour and satisfaction to doe Thee service. And after a long and happy Reign, let Him attain the end of his hopes at the period of his days, even the Salvation of his Soul, for Christ his sake. Amen.

A most

*A most pious Letter of the most
Excellent Lady, the Lady
Harmonia, to the Author of
these Meditations.*

My Lord,

IN obedience to your
Commands I have un-
dertaken that which I
know I am very unfit to
perform; which is, to give
your Lordship Rules for Holy
living. Yet because your Lord-
ship's Friendship makes you so
kind, as to believe what is said
by me, will make a deeper im-
pression then by others who
have not so great a share in
your Lordship's esteem; I have
ventur'd upon it, not to in-
form you, as one I believe ig-
norant,

norant, (for I know your
 Lordship to be very much bet-
 ter able to instruct me) but to
 put your Lordship in mind,
 that *not the knower of the Law,*
but the doer of it shall be justifi-
ed; and that, If you know these
things, happy are you if you doe
them. For he that knows his
Master's will, and doeth it not,
shall be beaten with many stripes.
 I will begin my first Rule of
 Advice to your Lordship, with
 desiring you not to turn the
 day into night, and by slee-
 ping so long in the morning,
 give your self onely time in
 haste to put on your cloaths,
 and it may be sometimes with
 more haste say a short formal
 Prayer to stop the mouth of a
 natural Conscience, which for
 haste

haste you hardly mind your self, and therefore have little reason to expect God should. Therefore I shall advise your Lordship to go to bed in so good an hour at night, as that you may wake in so good time, that you may not lose the morning, which certainly is the best time for the Service of God. And I would have you, as soon as you wake, fix your thoughts upon that God that gives you time to think, and doe as Holy *David* did, who said, *As soon as I awake, I am with thee.* Consider how your Bed might have been your Grave; for many every night go down into the place of silence, and there take their long and last sleep. Consider also what a mercy Sleep

is, and if we miss but a night's rest, how burthenfome and uneasy a man would be to himself. Therefore begin the morning with blessing God for it, and then commune with your heart upon your bed, and be still; and consider what a mercy it is to have another Day added to your Life, that you may make your peace with God before you go hence and be no more seen. Think what many a poor dying Creature would give for a day to repent in, and at what a high rate (if it were to be purchased) the damned Spirits would purchase a Day to repent in. Consider, a Day is a precious thing, when *Titus*, a Heathen, could say (when he had spent a day without doing good)

good) to his friends with great regret. *O my friends, I have lost a day!* And another could say, *He was not worthy the name of a man, who spent a whole day in worldly pleasures.* Remember, this little moment of Time is all we have given us to provide for Eternity in; and therefore not to be spent and thrown away carelessly, as if we had no God to serve, nor no Soul to save. Therefore have a care, lest it be said of you as it was of Jezebel, *I gave her space to repent, but she repented not.* When your Lordship has thus in the Morning brought your Heart into a serious frame, then my second Advice is, to leave your Bed, and, as soon as you are ready, retire to your Closet,

and let none of the business of the World be first dispatched, (though the Devil be never so busy to persuade you to it) but say to all your worldly employment, *Stay here, while I go to prayer and worship, and I will come to you again.* When you have shut your door, and have shut out outward Company, then have a care to shut out inward vain, and distracting Thoughts, which will be very busy to steal away your Heart. Then I would advise you to begin your private Devotions with reading the Word of God, the Holy Scriptures, for David says, *Wherein shall I shall a young man cleanse his way? even by taking heed thereto according to thy Word.* And certainly these Divine

vine

vine Orders of God are a most
 excellent means towards the
 mending of our Lives. There-
 fore I would have you begin
 every morning with reading
 some portion of it, remem-
 bring it is that Word by which
 we must one day be judged.
 When you have done this, I
 would not advise you presently
 to clap down upon your knees,
 but first to consider seriously
 what you are going about, viz.
 That you are going about to
 speak to that God before whom
 the Angels and the Cherubins
 do cover their faces in token of
 reverence, as not being able or
 worthy to behold so much glo-
 ry; and that Abraham (the Fa-
 ther of the Faithfull) presen-
 ted himself before him with so

much humility, as that he called himself dust and ashes. Therefore do you prostrate your self before him with humility, remembering that he has said, that *he will have respect unto the lowly*: And yet come with confidence, as to a gracious Father, who has promised, that *whosoever comes unto him, he will in no wise cast out*; and that *before we call, he will answer*, and *whilst we are yet speaking, he will hear*. Remember that Prayer is the Key of Heaven; it is that by which you can pour out all your wants to God, as to a most loving Father, with a confidence that he will supply them. The Scripture tells you, that *the effectual fervent prayer of a righteous man availeth much*; and it tells you, that

that though *Elia* was a man sub-
 ject to like passions with us, yet
 God heard him, and granted
 his requests, to encourage us
 to come with boldness to the
 Throne of Grace. Therefore
 do not only make conscience
 to pray, but make conscience
 also how you pray. Pray with
 zeal and fervency, do not satisfy
 your self with the body of the
 duty without the Soul; but, as
 pious *Hannah* did, pour out
 your spirit before the Lord in
 the name of *Christ*, for what
 things you stand in need of.
 And remember that *David* said,
 that the Lord had heard the voice
 of his weeping. And therefore,
 if you can, weep for your sins;
 at least mourn, that you cannot
 mourn for sinning against so

gra-

gracious a Father, that so the mercies of God may melt you into an ingenuous sorrow. And do not leave your prayers till you have enjoyed some Communion with God in them; and then you will be fit to go cheerfully about your worldly employments. Forget not, God hath intrusted you with Children; and therefore remember to take care they be bred up in the nurture and admonition of the Lord; and to season them in their young and tender years with Principles of Piety and Honour: that so setting them forth in the way wherein they should go, when they are old they may not depart from it. Remember also you have a Family to govern, and take up
good

good, *Josuah's* resolution, that you and your house will serve the Lord; and *David's*, who said, that his eyes should be on the Faithfull in the Land, that they might serve him, and he that telleth lies should not tarry in his sight. Therefore have a care not to keep any that is openly profane and scandalous; but at least let them be morally civil. And let God be solemnly twice a day publicly worshipped by your self and Family, and set them good Examples, and say unto them as *Gideon* did to his men in another case, *Look on me, and doe likewise*. When you have thus spent your Morning, then I am not so rigid as to forbid you all Recreations; no, I think them

them very necessary for Diver-
 sions but I must be so severe
 as to forbid you such as may
 put you into any passion, or
 disorder, which may be hurt-
 full both to Soul and Body.
 Therefore I would absolutely
 forbid you Dice, and Cards
 too, unless it be some times,
 when you must keep those Li-
 mitations. First, not to play
 all day long, as if you were
 made onely to eat and drink,
 and rise up to play. For cer-
 tainly God did not give us
 Time, as we give Children Rat-
 tles, onely to play withall.
 Remember what your good
 Friend Dr. Taylor says, "That
 "he that spends his time in
 "Sports, and calls it Recrea-
 "tion, is as he whose garment
 "is

"is nothing but fringes, and
 "his meat nothing but sauce.
 Therefore I shall advise you,
 that your Recreations may be
 as your Sauce, not as your full
 Meat. The second Limitation
 I would advise, is, not to play
 for more then you care wha-
 ther you win or lose. Remem-
 ber that Mr. Herbert in his ex-
 cellent Poems says,

*Game is a Civil Gun-powder
 in Peace,
 Blowing up Houses with their
 whole increase.*

My next Advice to you is, to
 make a good choice of your
 Friends, and to keep company
 most with those of them that
 are civil, and religious, and in-
 genious;

genious : for such company
 will be both pleasant and ad-
 vantagious to you : but the
 ranting Gamblers company
 ought to be displeasing to you,
 for I am sure you may get a
 great deal of ill by them, but
 no good ; therefore let such
 Company be rather a punish-
 ment then a choice. Next I
 would desire you to be as
 chearfull as you can, and to
 that purpose I would recom-
 mend to you that gaiety of
 Goodness that will make you
 most pleasing to your self and
 others. And now (my Lord)
 as your Friend, you must give
 me leave to give you not on-
 ly good Counsel, but my own
 Experiences too, (like Nurses
 who feed their Children with
 nothing

nothing but what they have first themselves digested into milk) and to assure you, that however the Devil and wicked men may perswade you, that Religion will make you melancholick; yet I can assert from my own experience, that nothing can give you that comfort, serenity, and composedness of mind, as a well and orderly led life. This will free you from all those sad disquieting remorses and checks of Conscience which follow an ill action, and give you that Peace of God that passes all understanding, and that continual Feast of a good Conscience. This will make you rejoyce with joy unspeakable and full of glory. This will calm your

desires, and quiet your wishes, so as you shall find the Consolations of God are not small. You will find you have made a happy exchange, having Gold for Brass, and Pearls for Pebbles. For truly (my Lord) I am upon trial convinced, that all the Pleasures of this World are not satisfactory. We expect a great deal more from them than we find. For Pleasures die in their birth, and therefore, as Bishop *Hall* says, are not worthy to come into the Bills of Mortality. I must confess for my own part, though I had as much as most people in this Kingdom to please me, and saw it in all the Glories of the Court, and was both young and vain enough to

to endeavour having my share
 in all the Vanities thereof, yet
 I never found they satisfied me,
 God having given me a Nature
 uncapable of Satisfaction in any
 thing below the highest Excel-
 lency. I never in all my life
 found real and satisfying Com-
 forts but in the ways of God;
 and I am very confident your
 Lordship never will neither.
 Therefore I beseech you try
 this, and then I verily believe
 you will be of my opinion,
That all her ways are pleasantness,
and all her paths are peace. When
 you have spent what time you
 think fit in your Recreations,
 or visiting Friends, or receiving
 Visits from them, then I would
 have you every day for some
 time apart for reading good

Books and Meditation. Do not
 fear that a little time alone
 should make you melanco-
 lick; for the way not to be
 alone is to be alone, and you
 will find your self never less
 alone, then when you are so.
 For certainly that God that
 makes all others good Compa-
 ny, must needs be best Himself.
 Be often in the profitable work
 of Self-examination, be not a
 stranger at home; but pray
S. Austin's Prayer, Lord make
me to know Thee and My self.
 You will find the practice of
 this Rule conduce much to the
 good of your Soul. This will
 make you see what Sin is most
 predominant, and what Grace
 is most weak, and therefore had
 need be strengthened. It will
 2100d. keep

keep Sin from growing un-
 concerned by you. Remember
 (my Lord) the best Gardens
 had need often to be weeded;
 or else they will soon be over-
 run: and the most delicate near
 House must be often swept, or
 else there will be much dirt and
 dust in it. Meditation is a most
 profitable Duty. I would there-
 fore have you meditate some-
 times on the transiency and
 dissatisfyingness of all this
 World's Glories. Your Lord-
 ship your self has, as young as
 you are, seen such strange Re-
 volutions as are sufficient to
 convince you, that there is no-
 thing certain in this life, but
 that there is nothing so; and
 that all is vanity and vexation
 of spirit. God has in our Age

cast contempt upon Princes,
 and stained all the glory of hu-
 mane Excellencies, to make us
 cease to put confidence in *man*,
whose breath is in his nostrils; for
wherein is he to be accounted of?
 God hath furnished all the gods
 of the Earth, that he might be
 God alone; and hath imbitte-
 red the stream, that we might
 come to the fountain. There-
 fore often meditate on this, and
 it will keep you from over-lo-
 ving any sublunary thing. Next
 I would have you meditate
 sometimes upon the Shortness
 of your Life, and the Uncer-
 tainty of the time of your
 Death; on the black *Abyssus*
 of Eternity, and on the great
 Account you must give of all
 you have done in the flesh, whe-
 ther

ther it be good or evil. For we must all appear before the Judgment-seat of Christ, to receive according to what we have done in the flesh, whether good or evil. I would not keep you upon such melancholick thoughts as these too long, and therefore I would have you think of the Joys of Heaven, of that Rest that remains for the People of God, of that better Country that is a heavenly one, of that City that hath a foundation, whose Maker and Builder is God, and of those Joys which eye hath not seen, nor ear heard, nor hath it ever entred into the heart of man to conceive what God hath laid up for them that love him. For Heaven will make us happy.

(1789)
not as Philosophy pretends to
do, by the confining, but by the
fruition of our desires *. There
we shall be past doing, as well
as past suffering ill. There all
tears shall be wiped from our
eyes, and we shall obtain joy
and gladness, and sorrow and
sighing shall fly away. Those
are unmixt Blessings which are
reserved for the other Life. We
shall then enjoy Health without
Sickness, Joy without Sorrow,
and Happiness to Eternity; but
that which is above all, we shall
be ever with the Lord, and see
Him who shall be all in all to us,
yea we shall follow the Lamb
whithersoever He goes. Such

* As the most Deceased, Honourable, and
Ingenious Mr. Boyle says.

Medi-

Meditations as those I would
 have you frequent in, that
 whilst you are musing, the fire
 of heavenly Devotion may
 burn and inflame your heart
 with love to God, that so your
 Meditation of him may be
 sweet. I would also recom-
 mend to you the frequenting
 of the publick Ordinances,
 which are excellent helps to
 Devotion; for Faith comes by
 Hearing, and God has promi-
 sed that those who wait upon
 Him shall renew their strength,
 and that He will make them
 joyfull in his House of Prayer.
 I know your Lordship too well,
 to say much to perswade you
 to works of Charity, for I am
 not ignorant that your Lord-
 ship abounds in good Works.

only

only to encourage you to continue in the exercise thereof, I would put you in mind of some promises, how that God has said, *He that giveth to the poor, lendeth unto the Lord; and that Whosoever gives unto a Disciple in the name of a Disciple, though but a cup of cold water, shall in no wise lose his reward.*

And now (my Lord) I fear I have tired you with my too tedious Rules, and therefore I shall put an end to them when I have given you this one, which is to conclude the day always with Prayer, and not to give sleep to your eyes, nor slumber to your eye-lids, till you have called your self to an account what Mercies you have received that day, that you may praise.

praise God for them; and what Sins you have committed that day, that you may be humbled for them. Remembring what the good Primate of *Armagh* said, "That the best man living "did enough in the day, to "bring him upon his knees at "night. Therefore every night make your peace with God, remembering that many have shut their eyes in a healthfull sleep, and yet waked in another world.

My Lord, I have now done with my Rules, which I should never have ventured upon, had you not assured me, that you were confident they would by God's blessing doe you good, and also faithfully promised me, that you would practise them. Which promise I must beg
your

your Lordship to perform, and then I shall be much satisfied : for I assure your Lordship, I am so much your Friend, as I cannot but with great earnestness desire the Salvation of your Soul. And indeed, all professions of Friendship that are made by men are but empty professions, if they do not aim and design all they can to make their Friends eternally happy ; which I beseech your Lordship to believe is the earnest desire of,

My Lord,

Jan. 20.
1659. *Your affectionate Friend and
most humble Servant.*

THE END.

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T H E E N D.

